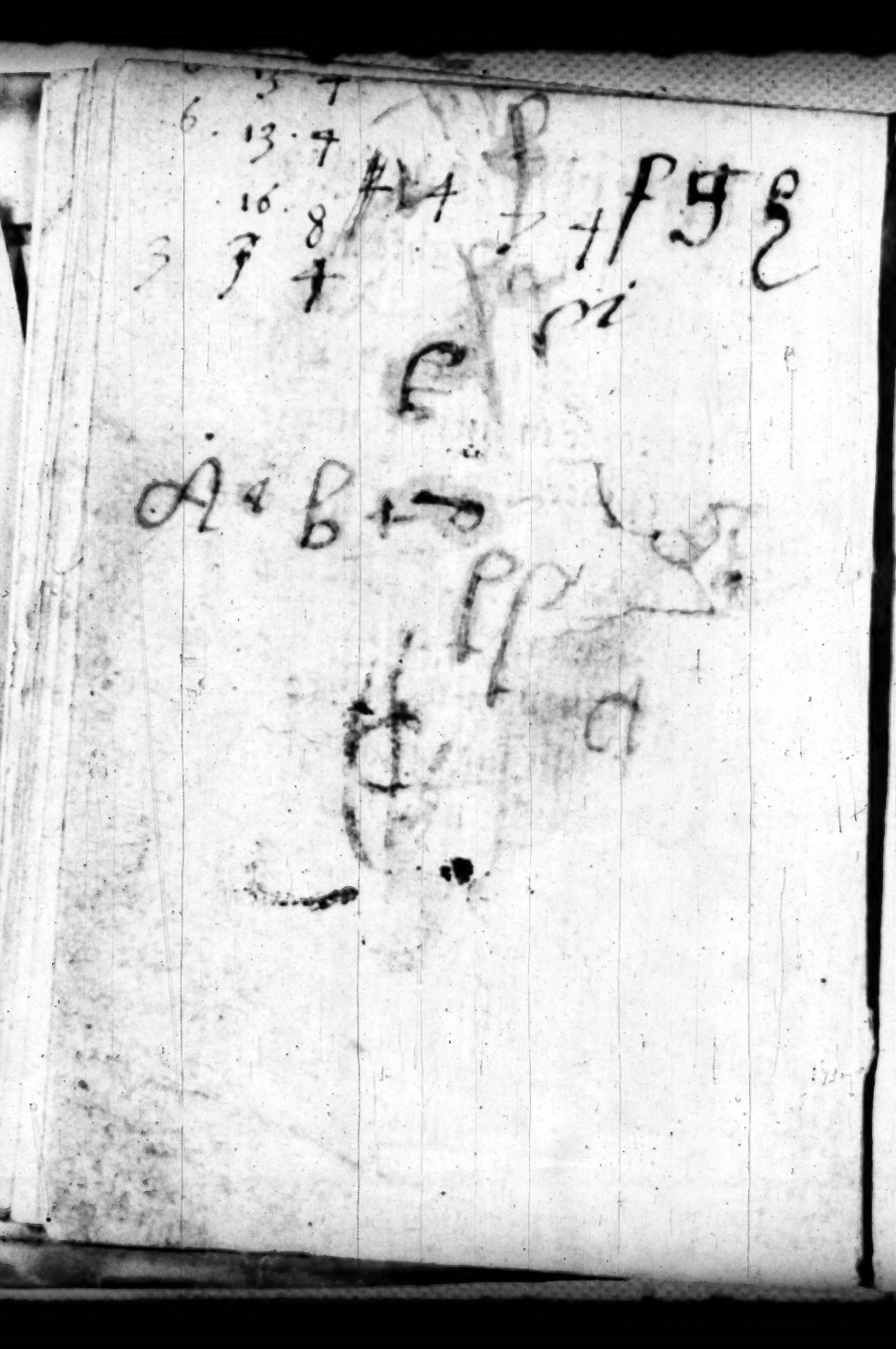
An exhortation

vnto prayer, thoughte mete by the kynges maiestie, and his clergie, to be redde to the people in euery churche for̃e processions.

Also a Letanie

with suffrages to be sayd or songe in the tyme of the sayd processyons.



FOR ASMOCHE AS Prayer, is the very true meane, ordeyned of allmighty God, and taughte vs plainly in his holy word, wherby not onely we may, but also by goddis holy cõmandement be bounden to haue a recours and a refuge for help and aide of almyghty god our heuenly father, not onely in al oure necessities and trybulacyons of this world, but also vniuersally in all our affayres and busynesses, what so euer shall befall vnto vs, or els what so euer thynge we shal enterprise or take in hand. And forasmoche also, as our father in hea-

uen, of his mere mercye and infinite goodnes, hath bounden him selfe by his own free promyse, and certyfied vs of the same, by his owne sonne, oure onely sauiour and lorde Christe Jesu, in his gospelle, that what so euer we shal aske of him, we shall haue it, so that we aske suche thinges, and in such sort, as we ought to do. For these causes, good christen people, being thus groũded vpon the sure foundacion of goddes holye and blessed word, which can not deceyuers, We are here at this tyme gathered togyther, to make our commune prayer to oure hea=

heauenly father. But nowe good christen people, that by the true vse of praier we may obteine and enioy his gracious promise of aide, comfort, and consolation in all oure affayres and necessities: two thinges concerning praier, ar specially to be learned:

The fyrste is, to knowe, for what thynges we oughte to make our request and petition in our praier. The seconde is, in what wyse we shulde make our praier, in suche sorte as it may be acceptably heard, and graciously graunted of oure heauenly father.

¶ As for the fyrst, we ought

instantly to aske of our heuenly father, his holy and blessed spirite, godly wisedome, faith, charitie, and to fere and drede hym, and that his holy name in all thynges, & euery where, through all the whole worlde, may be glorysied, that his kingdom maye come vnto vs, that is to saye, that here he maye reigne in vs by the faythe of his welbeloued sonne, our sauiour Jesu Christe, and after this life also to reigne in vs & ouer vs euerlastingly in glory We ought to praye, that his blessed wyll may be fulfylled here in this worlde emonges vs his mortall creatures, as it is

it is of his immortall aungel-
les, and of all the holye com-
pany of the heuenly spirites.
We muste pray for our dayly
breade, that is, for our neces-
sary fode and sustenance both
of body and soule. Of body,
as meate, drynke, and neces-
sary apparayle, peace, helth,
& what so euer god knoweth
to be necessary for the behofe
and conuersation of the same,
that we may do to oure lorde
god true seruice therwith, e-
uery man in his state and vo-
cation, whervnto god hathe
called hym. Of the soule, as
the word of god, and the true
knowledge of the same, the

true conuersation of our heauenly fathers holye and blessed commaundementes, the liuely bread of the blessed body of our sauior Jesu Christ, the holy and sacrate cuppe of the precious and blessid blud, whiche was shed for vs vpon the crosse, to purchas vs pardon and forgiuenes of our sinnes. Furthermore, we muste praye for the forgyueneſſe of our sinnes, that our heauenly father wyll be mercyfull vnto vs, and forgyue vs our synnes both many and great, wherby we offende against his infinite goodnes, as we doo forgyue the offences of theim that offende

fend vs, whiche how great so euer they appere vnto vs, yet in comparison of the offences that we do agaynst god, they be bothe small and fewe. We must praye, that our heauenly father, suffer vs not to be led into temptation, for withoute his continuall aide and protection, we are but weake and sone ouerthrowē. Our gostly ennemy is stronge, violent, ñerse, subtyll, and excedynge cruell. And therfore we must continually praie, with all instance, that in all his assaultes we maye be delyuered by the myghty hande of our heuenly father, from all euyll. Fy-

nally and before al thynge, as
sayntе Paule exhorteth vs in
the fyrste epistle to Timothe,
Let vs make our prayers and
supplications, rendryng & gi-
uynge of thankes for all men,
& namely for kynges, princis,
and al other set in chief digni-
tie and hygh roumes, that by
theyr godly gouernāce, their
true faythefull & diligent exe-
cution of iustice & equity vnto
al their subiectes, our heuen-
ly father may be glorified, the
common welthe may be dayly
promoted and increased, and
that we all, that ar theyr sub-
iectes, may lyue in peace and
quietenes, with all godlynes
and

and vertue, and our chrysten princes and heades in vnitie and concorde emonges theim selfes, euer callyng vpon their heauenly father, which is the kyng of all kinges, & the lord of al lordes, which shal iudge without respecte of persone, according to euery mans doing or workes, at whose hand the weke shall take no wrong, nor the myghty maye not by any power escape his iuste iudgement. That our princes I say, thus calling vpon theyr heuenly father for grace, may euer in all their affayres be directed and gouerned by the holy spirite of god, and bothe rule

rule, and be ruled, by his ho-
ly feare, to theyr owne ende-
les ioy, comforte, and conso-
lation, and to their owne euer
lasting saluation, through our
sauiour Jesus Christ.

And here specially lette vs
pray for our moste deere and
soueraigne lorde the kinges
maiestie, who doth not onely
study and care dayly & houre-
ly for our prosperity & welth,
but also spareth not to spende
his substaunce and treasure,
yea redy at al times to endan-
ger hym selfe for the tender
loue & fatherly zeale, that he
beareth towarde this his re-
alme, and the subiectes of the
same

ſame, who at this preſent time hath take vpon him the great and daungerous affayres of warre. Lette vs pray, that it may pleſe almighty god, lord of hoſtes, in whoſe handes is only welth and victorye, mercifully to aſſiſt hym, ſendynge his holy aungel, to be his ſuccour, keper, and defender frō all his aduerſaries, and frō all euils. Let vs pray for our brethern that bende them ſelfes to battayle for goddes cauſe and our defēce, that god may graunt them proſperous ſucceſſe, to our comfort and the increaſe of his glory. Let vs pray for our ſelues, that remayne

main at home, that almyghty god defend vs from ſinne, ſikneſ, derth, and al other aduerſities of body and ſoule.

The ſecond thinge to be lerned, concernyng prayer, is to knowe, howe we ſhall make true prayer, ſo that it may be graciouſly heard, and mercyfully graunted of our heauenly father. Fyrſt of al we muſt, vpon cõſideration of our heauenly fathers mercy & goodnes towardes vs, and of his euerlaſtyng truth, and fre promiſe made vnto vs in his own holy worde, conceiue a ful aſſũce hope and truſt: and that without wauerying or doubtful

full mystrustyng, either in his truth, his goodnesse, or in his almyghty power, certaynely assuryng our selfe, that bothe of his omnipotency, he maye do what so euer shall plese his goodnes, and also for his infinite goodnesse and fatherlye affection toward vs, that he wol both here and graunte all our laufull and godlye requestes, after that measure, sort, and degree, as he of his infinite & incomprehensible wysedome knoweth the thynge to be most mete, moste conuenient, and behofefull bothe for his own glory and honor, and for the profite, behofe, and cõmo-

moditie of vs his children.

Furthermore also it is necessarily required to that, that our prayer may be acceptable vnto our heauenly father, to haue charitie and brotherlye loue betwixte neighbour and neighbour, and toward al our euen christen. So Christ him selfe techeth vs, saying, whan you stande to pray, forgiue, yf you haue any thy displeasure against any personne, that your father, whyche is in heauen, may forgiue you. It is a true sayinge, that saint Augustine saith: There is no good fruit, no good dede, no good worke whiche spryngeth not oute of the

the roote of charitie. And saint Paule teacheth plainly, that where as charity lacketh nothynge can auayle vs.

And more ouer we muste in our prayer beware of vaynglory and prayse of man, outwardly shewyng a great pretence of holynes, and beynge vayne of true godlynesse inwardly, onely to haue the cõmendation of men before the worlde. for yf we so doo, we shall lose the reward and benefite of our prayer, as oure sauiour Christ saith his owne selfe. We must take hede also that we thinke not the vertue of prayer, to consyste in mul-

tiplyenge of many woordes, without faith and godly deuotion, thinkynge as the heathen doth, that for our many wordes, or moche speakynge, we shall be heard of our heuenly father. Who soo euer dothe thinke so, he shall deceiue himselfe. for god doth not regard neither the swete soũd of our voyce, nor the greate numbre of our wordes, but the ernest feruentnes and true faythfull deuotion of our hartes. Fynally we muste beware in our prayer of that common pestilent infection, and venemfull poyson of all good prayer, that is to say, whã our mouth

pray=

prayeth, and our hartes pray not. Of the whiche the prophete Esai complayneth sore. And our sauiour in saint Mathewes gospell rebuketh the pharises, for the same, saying thus: O hypocrites, Esaie the prophete prophecied wel vpon you, whan he said thus: This people draweth nyghe me with theyr lyppes, but their hartes are far from me, that is to say, they speke with theyr tungue and lyppes, the wordes of praier, but in their harte, they mynde nothynge lesse than they speake, as that the goodnesse of the prayer stode in the outewarde spea-

kyng onely of the worde, and not in the inward, true & faith full requeſt of the hart. And to the intente therfore youre hartes and lyppes may go to gither in praier, it is very cō=uenient, and much acceptable to god, that you ſhoulde vſe your priuate prayer in youre mother tungue, that you vn=derſtandyng what youaſke of god, may more erneſtely and feruētly deſire the ſame, your hartes and myndes agreinge to your mouthe and wordes.

Wherfore lette vs eſchewe (good people) in our praiers, all the afore reherſed vyces, for elles we ſhall not obteyne

our

our petitions, and requeſtes, but contrarye wyſe we ſhall hyghly diſpleſe god, and greuouſly offend him. Therfore good Chriſtian bretherne, ſeing we are come togyther to pray, let vs do it accordynge to our bounden duetie, and as it ought to be done. Lette vs truely praye with a faythfulle hart, and a ſure affiance of our heuenly fathers infinite mercy, grace, and goodnes: let vs make our prayers, beynge in loue and charitie with all and euery one of our neyghbors, euer hauing in our hart an erneſt requeſte & deſyre of thoſe godly benefites, which

 are

ar appointed in goddis word, that we shulde praye for, and yet not prescribing vnto god, eyther the tyme, place, measure, or degree of his gracyouse benefittes, but wholly committyng our selues to his blessed wyll and pleasure, receyuyng in good worthe, and with thankes gyuing, what so euer, and whan so euer it shall plese his gracious goodnes, to bestowe his gracious gyftes vpon vs. Let vs also furnysshe and beautifye this our prayer, that it may please god the better, and delyte the eares of our heauenlye father, with fastyng and holsome abstinence,

ſtinence, not onely from al de=
licious lyuyng in voluptuous
fare, and frome all exceſſes of
meate and drynke, but alſo to
chaſtyſe and kylle the ſynfull
luſtes of the body, to make it
bowe and ready to obey vnto
the ſpirituall motions of the
holy goſte. Let vs alſo four=
nyſhe it with almes dede, and
with the workis of mercy and
charitie. For prayer is good
and acceptable vnto god, whā
it is accompanied with almes
deedes, and with the workes
of mercye, as the holy manne
Thobie ſayth, with the whi=
che, and vſynge the vertues
afore reherſed, and alſoo eſ=

chewynge dilygently the for-
sayd vices, our prayers shall
be of moche pryce and value,
as was the prayers of Helye,
Daniel, and Moyses, before
our heauenly father, and that
for our sauyour Jesus Chri-
stes sake, whiche hath rede-
med vs with his precyouse
bloude, and hathe signed and
sealed vs vp to euerlastyng
lyfe. To whom bothe
nowe and euer, with
his father and the
holy goost, be
glory and ho-
nour with-
out ende.
Amen.

AS THESE holy prayers and suffrages folowinge, are sette furthe of moste godly zeale for edifying and stirring of deuotion of all true faithfull christen hartes: so is it thoughte conuenient in this commune prayer of procession to haue it set furth and vsed in the vulgar tunge, for styrring the people to more deuotion: and it shall be euery christen mans parte reuerently to vse the same, to the honor and glory of almighty god, and the profite of their owne soules. And such amonge the people as haue bookes, and can reade, may reade them quietly and softly to them selfe: and suche as can not reade, let them quietly and attentifely giue audience in tyme of

the saide prayers, hauynge theyr myndes erecte to almyghty god, and deuoutly praying in their hartes, the same petitions which do entre in at their eares, so that with one sounde of the hart, and one accord, God may be glorified in his churche.

And it is to be remembred, that that whiche is printed in blacke letters, is to be sayde or songe of the preest with an audible voyce, that is to saye, soo loude and soo playnly, that it may wel be vnderstande of the hearers: And that which is in the redde, is to be answered of the quiere soberly and deuoutely.

O GOD the father of heauen, haue mercye vpon vs myserable sinners

℣ God the father of heauen haue mercy vpon vs myserable synners.

O god, the sonne, redeemer of the worlde, haue mercy vpon vs myserable synners.

℣ God, the sonne, redeemer of the worlde, haue mercy vpon vs myserable synners.

O god, the holy goste, procedynge from the father and the sonne, haue mercy vppon vs myserable synners.

℣ God the holy goste, procedynge from the father and

the saide prayers, hauynge theyr myndes erecte to almyghty god, and deuoutly praying in their hartes, the same petitions which do entre in at their eares, so that with one sounde of the hart, and one accord, God may be glorified in his churche.

And it is to be remembred, that that whiche is printed in blacke letters, is to be sayde or songe of the priest with an audible voyce, that is to saye, soo loude and soo playnly, that it may wel be vnderstande of the hearers: And that which is in the redde, is to be answered of the quiere sobrely and deuoutely.

O GOD the father of heauen, haue mercye vpon vs myserable sinners

O god the father of heauen haue mercy vpon vs myserable synners.

O god, the sonne, redeemer of the worlde, haue mercy vpon vs myserable synners.

O god, the sonne, redeemer of the worlde, haue mercy vpon vs myserable synners.

O god, the holy goste, procedynge from the father and the sonne, haue mercy vppon vs myserable synners.

O god the holy goste, procedynge from the father and

the

the sonne: Haue mercy vpon vs mysserable synners.

O holy, blessed, & gloryouse trinitie, thre persons, and one god, haue mercye vppon vs mysserable synners.

O holy, blessed, & gloryouse trinitie, thre persons and one god: Haue mercy vppon vs miserable synnes.

Holy vyrgin Mary, mother of god our sauior Jesu Christ Pray for vs.

All holy angels and archangels, and all holye orders of blessed spirites.

Pray for vs.

All holy patriarkes, and prophetes, apostelles, martyrs, con=

confessours, and virgins, & all the blessed company of heuē, Pray for vs.

Remembre not lorde our offences, nor the offences of our forfathers, neyther take thou vengeance of our sinnes, spare vs good lord, spare thy people, whom thou haste redemed with thy moste precyous bloud, and be not angrye with vs for euer.

Spare vs good lorde.

From all euyl and mischiefe, from synne, from the craftes and assautes of the deuyl, frō thy wrathe, and from euerlastyng damnation,

Good lorde delyuer vs.

From

From blindnes of hart, from pryde, vaynglory, and hypocrisy, from enuy, hatred, and malice, & all vncharitableness,
Good lorde delyuer vs.

From fornication, & al deadly sinne, and from al the deceites of the worlde, the flesshe, and the deuyll.
Good lorde delyuer vs.

From lyghtnynge and tempest, from plage, pestylence, and famine, from battayle and murder, & from sodeine deth,
Good lorde delyuer vs.

From al sedition & priuy conspiracy, frō the tyranny of the bishop of Rome, and al his detestable enormities, frō al fals doctrine

doctrine and hereſy, frō hard-nes of hart and contempte of thy worde and cōmandement, Good lorde delyuer vs.

By the myſterye of thy holy incarnation, by thy holy nati-uity & circumciſion, by thy bap tiſme, faſting, and temptation, Good lorde delyuer vs.

By thyne agonie and bluddy ſweat, by thy croſſe and paſſi-on, by thy precyouſe deathe and buryall, by thy glorYouſe reſurrection and aſcention, by the cōminge of the holy goſt, Good lorde delyuer vs.

In all tyme of our tribulatiō, in all tyme of our wealthe, in the houre of deth, in the daye of

of iudgement.
Good lorde deliuer vs.
We sinners do beseche the to here vs O lorde god, and that it maye please the to rule and gouerne thy holy church vniuersall in the ryght way.
We beseeche the to here vs good lorde.
That it maye please the to kepe HENRY the EIGHTH, thy seruant, and our kyng and gouernour.
We beseche the to here vs good lorde.
That it may plese the to rule his hart in thy faith, fere, and loue, that he maye euer haue affyance in the, and euer seke thy

thy honour and glory.

We beseeche the to here vs good lorde.

That it may please the to be his defendour and keper, gyuyng hym the victorye ouer all his ennemies.

We beseeche the to heare vs good lorde.

That it maye please the to kepe our noble queene CATHERINE in thy fere & loue, giuyng her increase of al godlines, honour, and chyldren.

We beseeche the to here vs good lorde.

That it maye please the to kepe and defende oure noble prynce EDVVARD, and all

the kinges maiesties childr̃.
We beseeche the to heare vs
good lorde.

That it may please the to il-
luminate all bishops pastours
and ministers of the churche,
with true knowledge and vn-
derstanding of thy word, and
that bothe by their preaching
and lyuyng, they maie sette it
forth & shewe it accordingly.
We beseeche the to heare vs
good lorde.

That it may please the to en:
due the lordes of the coũsail,
& all the nobilitie with grace,
wisedome, and vnderstanding.
We beseeche the to heare vs
good lorde.

That

That it maye pleaſe the to bleſſe & kepe the magiſtrates, giuing them grace to execute iuſtice, and to maintein truth.

We beſeche the to here vs good lorde.

That it maye pleaſe the to bleſſe and kepe al thy people,

We beſeche the to here vs good lorde.

That it maye pleaſe the to giue to al nations vnitie peace and concorde.

We beſeche the to here vs good lorde.

That it may pleſe the to giue vs an harte to loue and dread the, and diligently to liue after thy commandementes.

We beseche the to here vs good lorde.

That it maye please the to giue al thy people increase of grace, to heare mekelye thy worde, and to receiue it with pure affection, and to bringe forth the frutes of the spirite

We beseche the to heare vs good lorde.

That it maye please the to bryng into the way of truthe, all such as haue erred, and are deceyued.

We beseche the to heare vs good lorde.

That it maye please the to strengthen such as do stand, & to comfort & helpe the weake harts

harted, and to rayse vp theim that fall, and fynally to beate downe Satan vnder our fete.

We beseche the to heare vs good lorde.

That it maye please the to succour helpe and comfort all that be in daunger necessitie and tribulation.

We beseche the to heare vs good lorde.

That it may plese the to preserue all that trauayle by land or by water, all women labouryng of child, al sicke persons and yong children, & to shewe thy pitie vpon all prisoners & captiues.

We beseche the to heare vs

good lorde.

That it may please the to defende and prouide for the fatherles chyldren and wydowes, and all that be desolate and oppressed,

We beseche the to heare vs good lorde.

That it maye please the to haue mercy vpon all men.

We beseche the to here vs good lorde.

That it may plese the to forgyue our ennemies persecutours and sclanderours, and to turne theyr hartes.

We beseeche the to here vs good lorde.

That it maye please the to

gyue

giue to our vse the kindly frutes of the earthe, so as in due time we may enioy them: and to preserue them.

We beseeche the to heare vs good lorde.

That it may plese the to giue vs true repentance, to forgiue vs al our sinnes, negligences and ignorances, and to endue vs with the grace of thy holy spirit, to amend our liues according to thy holy worde.

We beseeche the to heare vs good lorde.

Sonne of god, we beseche to heare vs.

Sonne of god, we besech the to heare vs.

O lambe of god, that takest away the sinnes of the worlde.
Graunt vs thy peace.

O lambe of god, that takest away the synnes of the worlde.
Haue mercy vpon vs.

O Christ heare vs.

O Christ heare vs.

Lord haue mercy vpon vs.
Lord haue mercy vpon vs.

Christ haue mercy vpon vs.
Christe haue mercy vpon vs.

Lord haue mercy vpon vs.
Lorde haue mercy vpon vs.

Our father whiche art in heauen. with the residue of the pater noster.

And suffer vs not to be led in to temptation.

But

But delyuer vs from euyll. Amen.

The versicle.

O lorde, deale not with vs after our synnes.

The answere.

Neither reward vs after our iniquities.

Let vs pray.

O GOD, mercifull father, that dyspyseſt not the syghynge of a contrite harte, nor the desyre of suche as be sorowful, mercifully assiſt our prayers, that we make before the in all our troubles and aduersities, whan so euer they oppresse vs. And graciously heare vs, that those e-

uyls, whych the craft and subtiltie of the deuyl or man worketh agaynste vs, be broughte to nought, and by the prouidence of thy goodneſſe, they may be dyſperſed, that we thy ſeruantes, beynge hurt by no perſecutions, maie euermore gyue thankes vnto the, in thy holy churche, thorough Jeſu Chriſte our lorde.

O lord, aryſe, helpe vs, and delyuer vs for thy honour.

O god, we haue heard with our eares, and oure fathers haue declared vnto vs the noble workes that thou dyddeſt in their daies, and in the olde tyme before them.

O lord

O lorde, arise, helpe vs, and deliuer vs for thy name sake.

Glory to the father, the son, and to the holye goste, as it hath ben from the beginning, is and shalbe euer world with out ende. Amen.

From our ennemies defend vs O Christe.

Graciously loke vppon our afflictions.

Pitifully behold the dolour of our harte.

Mercifully forgiue the synnes of thy people.

Fauorably with mercy here our prayers.

O sonne of Dauid haue mercy vpon vs.

Bothe

Bothe nowe and euer vouch safe to here vs Christe.

Graciously heare vs, O Christe, Graciously here vs O lorde Christe.

The versicle.

O lorde, lette thy mercye be shewed vpon vs.

The answere.

As we do put our truste in the.

Let vs pray.

WE humbly beseeche the, O father, mercyfully to loke vpō our infirmities, and for the glory of thy name sake, turne from vs all those euylles, that we most rightuously haue deser-

ued.

ued. Grant this O lord god, for our mediatour & aduocate Jesu Christis sake. Amen.

O GOD, whose nature and propertie is euer to haue mercye and to forgiue, receiue our humble petition, and thoughe we be tied & bounde with the chaine of our synnes: yet lette the pitifulnes of thy great mercy louse vs, for the honoure of Jesus Christes sake our mediatour and aduocate. Amen.

ALMIGHTY and euer liuing god, which onely workest great mer-

uailes

uailes, ſende downe vpon our biſſhops and curates, and all congregations committed to theyr charge, the healthefull ſpirite of thy grace, and that they maye truely pleaſe the: poure vpon them the contynuall dewe of thy bleſſynge. Graunt this (O lord) for the honour of our aduocate and mediatour Jeſu Chriſt. Amē.

WE beſeche the, o lord, to ſhewe vppon vs thine exceding great mercy, whiche no tungue can worthily expreſſe, and that it maye pleaſe the to deliuer vs from all our ſynnes, and alſoo from

from the paines, that we haue for them deserued. Graunte this, O lorde, throughe oure mediatour and aduocate Jesu Christe. Amen.

GRant, we beseeche the, O almyghty god, that we, in oure trouble put our hole confidence vpon thy mercy, that we may agaynste all aduersitie be defended vnder thy protection. Graunte this, O lord god, for our mediatoure and aduocate Jesu Christes sake. Amen.

ALMIGHTY god, whiche hast giuē vs grace at thys tyme with one accorde

accorde to make our commune supplycations vnto the, and doſt promiſe, that whā two or thre be gathered in thy name, thou wilt graunt their requeſtes: fulfill nowe, O lord, the deſyres and petitions of thy ſeruantes, as may be moſt expedient for them, granting vs in this worlde knowledge of thy trueth, & in the worlde to come life euerlaſting. Amen.

Imprinted by Thomas Barthelet, prynter to the kinges hyghnes

Cum priuilegio ad imprimendum ſolum.

X60238

PSALMES
OR PRAYERS
taken out of holie scripture.

ANNO DOMINI
M. D. XLIIII.